

The Polish Review



Prime Minister Mikolajczyk on Poland's Fight for Freedom and Her Peace Aims

PREMIER MIKOLAJCZYK, speaking in London at a National Defense Luncheon in Poland's honor on November 11th, said:

"This war has produced a natural and universal craving for a lasting peace among nations, based on freedom of nations and on the rights of man. A general acceptance and observance of these principles must constitute the foundation of an universal and lasting peace. In practice this should lead to the acceptance of the principles of democracy, both in the internal life of nations and in their international relations. We know that after this war nations and liberated countries will adopt a genuinely and fully democratic system of government, freely elected by free citizens. And just as free democracy requires that not only part of the community but all citizens, poor or rich and no matter what the degree of their education, must accept responsibility and cooperation—so democracy in international life requires that all nations should share the responsibility and be called upon to make joint decisions.

"The main problem is how to save the world from further German aggression. I would like to emphasize, in particular, the necessity for protecting Europe from Germany's economic hegemony, because it must inevitably lead to her political dominion. The Germans hope to retain their economic supremacy in Europe, even if they lose the war, because they anticipate that discord among the victors—together with the economic foothold Germany has secured during this war in occupied countries—will make it possible.

"To prevent Germany's economic dominion in Europe it will be necessary to carry out two programs:

"(1) Immediate assistance to occupied countries which have suffered from German depredations, so as to give them at least an equal chance in reconstruction. The results of the UNRRA Conference in Atlantic City may greatly speed up the solution of this problem.

"(2) Proceed in Europe with the formation of Federations of States, which, by forming groups, may be better able to defend themselves against German expansion and dominion, and raise the standard of living of their citizens by collaboration with the United Nations.

"Anxiety for lasting peace and the safeguarding of Europe from German dominion led the late General Sikorski in 1939 to urge the federation of smaller nations in Central Europe and to work eagerly for the formation of a nucleus in the shape of a Polish-Czechoslovak entente. The Polish people remain faithful to this idea, undeterred by existing difficulties.

"General Sikorski's desire for peace resulting from the instinct of self-preservation from German dominion, and his desire for better political, social and economic organization and collaboration of Central Europe, based on federal unions, guided him in his political activities. The present Polish Government is animated by the same desire, regardless whether such ideas are popular or not in the present political circumstances.

"The present war has demonstrated conclusively that victory demands such an accumulation of man-power and material resources that no small nation, either by itself or in a federation, can even dream of aggression against the great powers.

"The conclusion is self-evident that the Great Powers can fully trust smaller nations and can actively draw them into collaboration and share with them responsibility for regulating postwar reparations between nations, utilizing thereby those great permanent values which smaller nations have contributed to civilization and the world's progress.

"Today, when after four years of war, the most gigantic military machine built by Hitler for aggressive purposes is beginning to crack, it is more evident that there is no power in the world that could single-handed establish its dominion over the world. The declarations of the Moscow Conference and of the United States Senate are rightly based on experience of this war as far as the need for international collaboration is concerned.

"The decisions reached at the Moscow conference are of fundamental significance for the future. They provide for speeding up the final coordinated blow against Germany, for cooperation and the abandonment of the idea of dividing Europe into spheres of influence—it has been resolved to create an international organization of great and small nations on a basis of sovereignty and equality—for joint agreement that after hostilities cease the United Nations will withdraw

their military forces from territories occupied by Axis powers, for the punishment of war criminals, for Austria's liberation.

"These decisions bring closer the realization of President Roosevelt's Four Freedoms, of the Atlantic Charter and of decisions reached in Casablanca, Quebec and of the Sikorski-Stalin declaration. These decisions constitute a useful reinforcement of ideals for which the United Nations are waging this war. But the road to the full realization of these ideals is strenuous and long. In the first place the war must be won and the joint efforts of United Nations are, above all, directed to that end.

"The nearer we come to the end of the war, the greater the importance attached by world opinion to these declarations and statements in the interpretation of earlier decisions and in the progress of their realization. New decisions are constantly confronted with those of earlier days.

"The oppressed people eagerly record all news arriving from the Allies in whom they put their trust, their hope of liberation and their faith in the future. Words like those spoken by Mr. Churchill in November 1940 and those recalled the other day at the Mansion House—words in which he pledged Great Britain never to abandon the struggle until the nations are liberated from German yoke—help these nations to sustain them in their fight. With your permission I should like to pass now to some Polish matters.

"One of the numerous underground papers in Poland, discussing the Polish Nation's military effort and its ideological premises, said: 'In a world of tyranny, man amounts to nothing. We stand on the

side of Freedom upholding the principle that what is most important is man, his free spirit, his economic independence. In this great world conflict Poland is fulfilling her part. Poland is not a little country placed in a peaceful corner and unaffected by the course of events—Poland stands on the highway of history, where man's moral principles and ideals are being formed. It has never happened either in the past or in the present that the political ideals of our country had been influenced by fear or loss of property or could be bought by financial favors. Poland never attempted to buy that for which a great nation has to pay a price in blood. As a nation we have to live in a dangerous corner of the world, and we know the value of blood shed by Poles on many battlefields for their own and other people's freedom, in cementing the nation and State.'

"When we stood up to defend our country, to defend its right to independent existence and integrity of our territory within the 1939 frontiers, we knew the dangers with which the Hitler war-machine threatened us. But we also knew that succor in this struggle for its just rights can only be expected by a nation which is prepared to pay the price of blood for its freedom.

"Millions of Poles have paid with their lives; those who died in the September campaign on the battlefields, those who fought in the underground movement which has been going on since the first days of war and those who were murdered in concentration camps. Our pilots gave their lives in the Battle of Britain and in attacks on Germany and Italy, our sailors perished in the Battle of the Atlantic, in the Mediterranean, on convoy duties, transporting war-materials to Murmansk and Archangel, our soldiers died in French and Norwegian campaigns, they died in Tobruk.

"This is the price of blood that our nation pays for freedom. We produced no Quisling and our underground movement fights against Germans, punishing the invaders heavily for their terrorism and brutality against the innocent civilian population. With the Allies' assistance, the underground movement is ready to wage the decisive battle against the German Hitlerite hangmen now occupying Poland. The Polish army is eager to participate in the battle within the framework of Allied military plans. Into the common pool we put and are putting everything we were able to give. The extent of our contribution, however, cannot be revealed.

"It is always with some reluctance that I venture to speak of my own Nation's contribution to our common cause. But since we are at times unjustly attacked, I would like to mention our struggles and our labors which are not without some weight in this war. Moreover, (Please turn to page 15)

MR. EDEN'S MESSAGE

PLEASE convey to the Polish Government on behalf of His Majesty's Government in the United Kingdom warm greetings on the occasion of the Twenty-Fifth Anniversary of the restoration of Polish Independence. Polish soil has again fallen temporarily under German occupation but the spirit of Polish independence is vigorously alive. Poles in the homeland and abroad are everywhere playing a bold and active part in the struggle of the United Nations against the common enemy. The British people are not unmindful of the sufferings and sacrifices of Poland during the past four years and rejoice that every day our joint efforts are bringing us nearer to the final overthrow of the German oppressor and to the restoration of Poland's independence.

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THE POLISH-GERMAN FRONTIER*

by DR. MARIAN SEYDA

THE aim of rendering it physically impossible for the Reich to commit new acts of aggression or to apply political terror against other States, excludes all attempts to build up a system of security based on faith in German promises and pacifist declarations and on pacts signed by Germany. It is necessary to avoid any delusion that after the overthrow of Hitlerism the establishment of a "democratic" and "liberal" regime in Germany would imply the German nation's renunciation of its aggressive and imperialist aims. The experience of the years 1918 to 1939 has adequately shown how dangerous were illusions of this kind.

The German nation takes account only of realities, only of force. Therefore it must be confined within state frontiers which will render it difficult for that nation to commit acts of aggression against its neighbors, and which will give those neighbors sound strategic frontiers. Because the spirit of conquest of the German people has for a thousand years been directed primarily eastward, the needs of the two countries most immediately exposed to Prussian-German rapacity should be given special consideration in the new system of security. These two countries are Poland and Czechoslovakia. For centuries the German Drang nach Osten has attacked the very biological bases, as well as the territory of these two nations, and by violence has led to the German domination of considerable areas inhabited by Polish, Czech, Slovak and kindred populations.

The Prussians were the initiators and the main executors of the Partition of Poland in 1772, 1793 and 1795 and afterwards the Prussian rulers and politicians did their utmost for upwards of a hundred years to prevent Poland recovering her State independence, and also incited Russia to stifle the Polish national movements by all possible means. For over 150 years German statesmen, scientists and publicists have openly preached the idea of confiscating Polish lands and the enslavement, even the extermination, of the Polish nation. Plans to this end, already realized in part, found their full expression in the methods applied after the German army's invasion of Poland in 1939.

The Germans applied a similar policy of annexation and extermination to the Czech nation. This nation, which regained its independence only after three hundred years of foreign domination, has again become the prey of brutal and ruthless German imperialism.

* From: "POLAND AND GERMANY and the POST-WAR RECONSTRUCTION OF EUROPE," by Dr. Marian Seyda.



The Polish nation has always had a defensive rampart against the German eastward pressure in the oldest Polish lands in the West: Pomerania, Poznan, and Silesia, with their predominantly Polish population: in 1931, 89.9 per cent of the inhabitants in Pomerania, 90.5 in Poznan, and 92.3 in Silesia were Polish. By their political energy and creative economic and cultural labor these lands were experienced in effectively resisting German rapacity. Unfortunately in delimiting the Polish-German frontier the Treaty of Versailles adopted the prejudicial standpoint of a too rigidly conceived ethnographic principle, making Poland no allowances for the violent process of Germanization which had been pursued for centuries especially in East Prussia and the Pomeranian and Silesian lands. Moreover, the peace makers of Versailles took very little account of Poland's

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"THE INDICTMENT OF A NATION"*

by THE RT. HON. LORD VANSITTART



MUST damn beyond appeal the Germany that has been, and show beyond cavil how much has to be swept out of the German heart before earth can have any hope of happiness. The history of the last hundred years pronounces the German people as guilty as does the history of the last ten years today."

That is no overstatement, and it is made not by me but by a German—and of the last, or First, World War. I am always less emphatic than Germany's own most reputed critics, and there is a long line of them. Is that doubted? Well over a hundred years ago the justly famous Stein wrote: "Prussia will perish without regrets or afterglory; and it will be regarded as fortunate when a power that once, by its ambition, shook all Europe—that has fulfilled no obligation toward itself or toward the European League of States—when such a power ceases to exist." I expect no cessation of existence, I merely postulate that Prussia must be broken and remoulded. We must remould ourselves, too. We must realize that our first duty is to be fair to humanity. After that we can be fair to Germany in the light of the vast *dossier* that she has piled up against herself. I have here confined myself to the barest and most readable minimum.

... "The Germans," wrote Taine seventy years ago, "believe themselves the chosen people, a privileged and superior race; and for fifty years"—this takes us back a hundred and twenty years—"all their professors and learned men have preached to them this intractable and inhuman pride. By a monstrous mixture they hallow it, and believe themselves called from on high to dominate Europe. That is what they call 'the historic mission of Germany.' According to them it has been given to them because they are 'more virtuous.'" There is not much nuance here; nor could there be. That the Germans are the chosen people was the crude doctrine of the ex-Kaiser and his satellites—and of many preceding generations, no less than of Hitler and his gangsters; and for all those generations Germans have proceeded on this assumption with complete indifference to the judgment and feelings of others. It is for this reason that a saintly and sober contemporary of Taine, the celebrated Father Didon, author of *Les Allemands*, remarks regretfully "I have many times endeavored to discover in the German any sort of sympathy for others: I have not succeeded."

... Non-Nazis are of course not the same as anti-Nazis, and the former include millions of war-mongers in different guises. The figures of German elections have indeed some importance. They warn us that however Germans vote in peace-time, they are always solid for war. The parties in ostensible power in Germany after the last war—the Social Democrats, Democrats, Liberals and Catholic Centre—commanded the majority of the votes of the pre-war Reichstag. Yet they fell into immediate line with German militarism, which is the power behind Hitler. In 1914, Haase, an extreme radical pacifist—or what passes for such in Germany—announced at the Reichstag meeting the unanimous support of his party for a war which he himself had denounced as madness at the party meeting. "The war of 1914, God knows, was not imposed on the masses," said Hitler. "The whole nation wanted it." Innocence undeterred kept telling us in the 'thirties that Hitler would never dare to put arms into the hands of the discontented masses. He had no hesitation in arming *all* Germans; and what fun he has made of

those who believed that "good" Germans, once armed, would fight Hitler instead of Europe! Is it indeed possible to be sillier? The "better" a German is, the *more* likely he is to join in war. "Better" Germans are no more pro-British than better Englishmen are pro-German.

To Germany's continental neighbors German pre-war election figures are chiefly interesting as a means for German apologists to deceive themselves. What matters to us all is not how Germans vote, but how Germans *act*. The surest way to play into Nazi hands is to let Germans believe that you distinguish between them and their rulers. They will then fight to the end in the conviction that they will either enjoy the spoils of victory, or escape the consequences of defeat by a change of face but not of heart—as happened last time.

... The record of Germany's long, homicidal mania, aggravated by intellectual *delirium tremens*, would have no more practical interest than the old case-books of other people, if Germans—like other people—had shown any tendency to get better instead of worse. Germans of the twentieth century are *more* ferocious than Germans of the nineteenth, eighteenth, seventeenth, sixteenth. ... If you consider the grisly horrors of their last two eruptions, you will find no foothold in the centuries to halt the comparison. Among Germans the sight of means to do ill deeds makes ill deeds done like clockwork; thousands of invaded towns can tell you that. It is therefore not only fair but *imperative* to "isolate" the German past like a germ, and to examine it through a microscope—that is to indict the nation. Such method may give some hope. There is no hope at all if we underestimate the disease, scamp the cure, and hope that somehow good government will arise in Germany out of this war just because bad government led her into it. ...

Germans do not easily change. In their immutability they have drawn up the indictment of themselves, and, as is their wont, they have done so with "method." It is a full self-indictment, for the Germans do not do things by halves.

... The "ruthless" conception of morality extended into other spheres. German criminal statistics have always been remarkably high. The standards of German politics have been reflected in the standards of German commerce. Briefly and fairly stated, from the latter part of the last century onward, it was essential in dealing with Germans to have a firm contract in black and white with no loopholes sufficient to tempt the worshippers of expediency. The German disregard of political contracts did not spread into trade until Germans were being taught that *all* codes must be "totally" disregarded for the benefit of their German State. German commercial morality therefore has not been, and could not be, anywhere near the level claimed by a "superior" Folk. You were asking for trouble if you had no more than "a gentleman's agreement" with a German, as was learned by most foreigners who combined official with commercial knowledge during the last two generations. One of those most versed in these matters—a consul with lifelong experience of Germany—has summed up the final phase as follows: "Germans are not only incapable of fulfilling the terms of a State Treaty; commercial contracts, personal agreements or any form of signed guarantee are subject to the same mental reservations. They have no understanding of honor as known among normal people: to them the word excuses anything which might benefit the German State or individual." This was written in far pre-Nazi days.

... National-Socialism, as we have seen, is a *Volksbewegung*, a People's Movement. The German is more a Movement than a being. The German must always be "over-
(Please turn to page 12)

* Excerpts from LESSONS OF MY LIFE by The Rt. Hon. Lord Vansittart. New York: Alfred A. Knopf, 1943. Reprinted by permission of the publishers.

WOMEN IN POLISH CULTURE

by HALINA KORSAK

WOMEN have played no mean part in Polish literature, a part far more important than is generally realized abroad. This is especially true of the first half of the XIXth century, at the time of the great intellectual and political movement that swept through Europe.

Then, as in the preceding era, as far back as the Polish Renaissance in the XVIth century, woman's role though passive, was not unproductive. Woman inspired the finest works of Polish poetry, she was their first reader and did much to promote interest in literature. Soon, however, she herself began to write and from the first was a courageous champion of truth, justice and liberty.

The first woman to contribute to Polish literature in the XVIIth century was Anna Stanisławska. In the XIXth and XXth centuries an ever increasing number of women-writers: *Deotyma, Zmichowska, Eliza Orzeszko, Konopnicka, Zapolska*, made their appearance. It is hardly possible to enumerate them all. *Dombrowska, Kossak-Szczucka, Kuncewicz, Nalkowska, Goja-wiczynska, Illakowicz, Pawlikowska* are just a few more in the galaxy of those gifted women writers and poets.

Prior to the present war, books written by Polish women filled the show-windows of book-stores. Women writers were, perhaps, more numerous than men. The literary level of their works were high. They analyzed problems of importance to women and other matters of all-human interest, revealing their natural impressionability, perception, knowledge of the world and wisdom, also intuition and sympathy with human suffering.

One of them, Mrs. *Nalkowska*, was elected a member of the Polish Academy.

The number of newspaper women also increased. Many were editors of scientific periodicals but most of them worked on women's publications. Among those periodicals the most prominent were *ZIEMIA, PŁOMYK, BLUSZCZ, KOBIECI WSPÓLCZESNA* (the editor of the latter, Mrs. *Grocholska*, was recently tortured to death in the Oswiecim concentration camp), *LA FEMME POLONAISE, DZIECKO I MATKA, GŁOS KOBIECI, ZIEMIANKA, ŚWIAT KOBIECY*, etc. (The names of the above periodicals in English: *THE EARTH, THE FLAME, THE IVY, THE MODERN WOMAN, THE POLISH WOMAN, CHILD AND MOTHER, THE WOMEN'S VOICE, THE COUNTRY LADY, THE WOMAN'S WORLD*, etc.).

Any review of the cultural activities of women in Poland would be incomplete without mention of the fact that the first museum in Poland, the *Museum of Antiquities and National Relics*, was founded in 1800 by Princess *Isabella Czartoryska*, at Pulawy.

ŻYWIA
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"Tęsknią nam będzie każdy próg —
Tak nam dopomóż Bóg!"

KOBIECI DO APELU.

Żyjemy pod znakiem zbliżającego się końca wojny. Wprawdzie głosy z Londynu nie szczędzą nam zimnych okładów na rozgorączkowane głowy, wprawdzie wołają: spokojnie, spokojnie: Bestia jeszcze ma kły i pazury, bądźcie cierpliwi, czekajcie jeszcze trochę: żaden jednak komunikat nie może zaprzeczyć prawdy, którą znamy. Prawda ta brzmi: początek końca już się zaczął. Wiemy swoje. Czuwamy, widzimy zbliżający się koniec.

Obserwujemy go również na odcinku kobiecym. Porównujemy z rokiem 1918. Niemcy: było tak samo. Mężczyzn wybijano na frontach, kobiety cierpiały głód, stały w kolejkach za żywnością i narzekały w czterech ścianach domów.

Potem kiedy liczba zabitych Niemców wzrosła w setki tysięcy, kiedy trzeba było na gwałt szukać rąk do pracy zaczęto z domów wyciągać kobiety. Powołane rozkazem Niemki poszły. Nadal cierpiały głód, nadal stały w kolejkach, ale musiały oprócz tego pracować dla wojny, ale narzekania i żale wyniosły z domów do biur, fabryk i wszelkich placówek, które zajmowały. — To był początek fermentów. To był też jeden z elementów klęski Niemiec 1918 roku. Zmarowane, wynędzniałe, zrozpaczone i niezadowolone, zbuntowane kobiety.

Dobrze o tym pamiętają władze dzisiejszych Niemiec, ci sami, którzy zamknęli kobiety w czterech ścianach domów i kazali jej rodzic, rodzic nieskończoność bojowników dla Hitlera. Dzisiaj, ogłaszając powszechną mobilizację kobiet nie zrezygnowali i nadal ze swego stanowiska. Kobieta według nich pozostanie zawsze istotą niższego gatunku, a jedyne jej zadanie dla państwa to specjalizowanie się w funkcjach biologicznych.

Tak ja umiejscowiały w swoim państwie przemocy zdają sobie dokładnie sprawę z tego, że te matki, siostry, żony i narzeczone zabijanych na frontach to nie jest element pewny.

A Polish Women's underground paper, "Żywia," February, 1943.

women archers, women rowers, *Sokol Girls*, etc. In the *Warsaw Institute of Physical Education* numerous well-trained women instructors graduated yearly to teach physical culture to all classes of Polish women.

Women played a prominent part in educational organizations where they labored to enhance the human values of the nation, those basic values that only democratic nations appreciate. Totalitarian nations disregard them as they consider

Women's organizations for social work and the defense of women's rights and interests were quite a feature of pre-war Poland. The most important were: *The Union of Polish Professional Women, The Union of Polish Business Women, The Union of Domestic Workers in Warsaw and other cities, The Union of Needle Workers, The Society for the Protection of Women, National Women's Organization, Catholic Women's Union, The Women's Section of the Polish Socialist Party, Home Ladies Union, Association of Country Ladies, The Union of Farm Women, The Political Club of Progressive Women, Union of Women Workers Clubs, Union of Young Polish Ladies, The Roman Catholic Union of Polish Girls, Polish Girl Scout Union*, etc.

Polish women did not isolate themselves in their own social organizations. They worked together with men in the *Polish Red Cross, The Young Village Union, Wici* (association of peasant youth), *Union of Singing Societies*, in sport associations which after the rebirth of Poland developed rapidly, etc. Among the 521,000 members of outdoor associations 128,000 were women. There were special clubs for

the individual as merely existing for the benefit of the state without need of critical sense and submissive to the most savage will of "initiated leaders" and their satellites.

The most brilliant minds of pre-partition Poland were fully aware of that truth. It found expression in many legislative acts, in the establishment of the *Committee of National Education* in 1773, the first Ministry of Education in the world, and the basis of Polish educational tradition.

The rebirth of Polish independence in 1918 created new possibilities for the expansion of schools and educational work. Immediately after the armistice, in spite of the fighting on Polish soil that lasted until 1921, educational work, the establishing of public schools by cities, rural communities and autonomous local bodies went on apace. The nation felt that illiteracy, especially in rural districts, was one of its greatest handicaps and had to be remedied at once. Under Russian domination, illiteracy in the rural districts was as high as 66 per cent.

After twenty years of self-government Poland could proudly point to her 29,000 public schools with some 5,000,000 pupils of both sexes.

A really great work had been accomplished by the 91,000 school teachers, of whom 45,000 were women. School teachers' associations became, from the very beginning, the outposts of progressive thought and democratic spirit. Polish teachers, men and women, not only taught their charges, but inculcated in them a real thirst for knowledge. This explains the large number of peasant children who continued their education in secondary schools and institutions of higher learning. Women teachers, no less than men, inspired that very natural trend.

Space is lacking to review the work of women in professional and trade schools in Poland, but mention may be made of the agricultural colleges for women and the Home Management schools. Women who graduated from these schools were mostly of peasant stock. They were instrumental in organizing farm women and in raising the level of farm management as well as that of village culture.

The cultural level of women rose, they became more interested in matters scientific. At the end of the XIXth and beginning of the XXth centuries the number of women students at universities began to increase. They worked in all domains of science, in experimental laboratories, wrote learned theses for their degrees and books of science.

After the rebirth of Polish independence many women became lecturers and professors at universities. In

1926 the *Polish Association of University Women* was founded with headquarters in Warsaw, and it joined the *International Federation of University Women*.

Prior to 1918 it was only at Polish universities under Austrian rule that women were permitted to matriculate in philosophy. In 1910 the women got from 3 per cent to 10 per cent of the degrees, whereas in independent Poland that percentage rose to 25 in 1927 and to 36 in 1936. In some faculties the number of women students exceeded that of men. In the departments of philosophy and dentistry they represented 83 per cent of the students, in pharmacology 53 per cent, and in pre-war Poland the number of degrees obtained by men students was but little higher than that of women.

One of the greatest of the world's scientists, *Marie Curie Skłodowska*, was a Polish woman; and she was the first woman to win a Nobel Prize, the first woman also in the history of France to occupy a chair at the Sorbonne. Woman's aspiration to higher learning and the real successes achieved were followed in independent Poland by a trend toward technical training.

The first woman who urged it, as far back as 1890, was *Helena Witkowska*, the pioneer of social work for women; then in 1900 *Isabella Smolikowska* in Warsaw inaugurated advanced commercial studies for women.

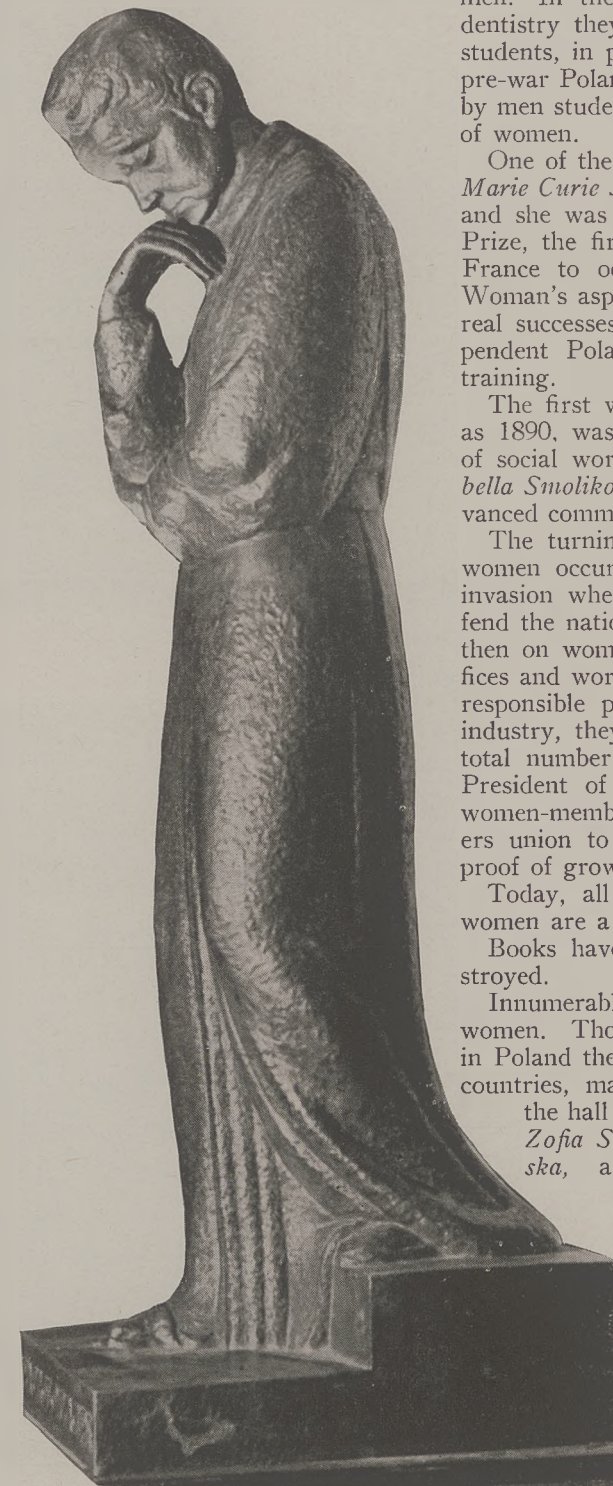
The turning point in technical training for women occurred in 1920 during the Russian invasion when all men were mobilized to defend the nation's political independence. From then on women invaded private and State offices and workshops, where they often attained responsible positions. In offices, in trade, in industry, they represented 35 per cent of the total number of employees. A decree of the President of the Republic in 1923 admitted women-members of the trade and office workers union to sit on Labor Courts, a marked proof of growing confidence in women's work.

Today, all these achievements of Poland's women are a heap of ashes.

Books have been burned, works of art destroyed.

Innumerable among them were works by women. Though woman had not as yet attained in Poland the position she holds in some other countries, many Polish women have reached the hall of artistic fame: *Olga Boznanska, Zofia Stryjenska, Michalina Krzyzanowska*, artists-painters, the sculptresses *Nitschowa, Trzcinska*, and an entire galaxy of young artists working in the field of decorative and graphic art.

All their creative production has been interrupted by the German murderers of mankind. Polish music has been forbidden, not only in philharmonic halls, but even in the streets and courtyards. The great Polish music of *Chopin, Moniuszko, Karłowicz, Szymanowski*, etc. (Please turn to page 14)

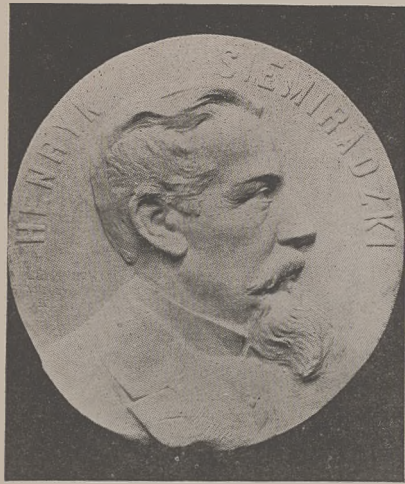


Statue of Marie Curie-Skłodowska by Ludwika Kraskowska-Nitschowa in front of the Radium Institute in Warsaw.



A Polish woman judge, Wanda Grabinska, officiating in the Juvenile Court in Warsaw.

SIEMIRADZKI: POLISH WINTER OF ANTIQUITY



HENRYK SIEMIRADZKI—A medallion in marble by St. R. Lewandowski.

HENRYK SIEMIRADZKI (1843-1902)

was one of those rare phenomena—an outstanding artist upon whom fame and fortune smiled from the very start of his career. He was descended from a distinguished Polish family, whose name recurs frequently in old Polish chronicles. His father, an officer in the Russian Imperial Army, was stationed for many years in the Ukraine, where Henryk Siemiradzki was

born. Young Henryk received his first drawing lessons at Kharkov gymnasium. Upon completing his university studies in physics and mathematics at the university of Kharkov, he went to St. Petersburg as a student in the Imperial Academy of Fine Art. During his four years there, Siemiradzki won many awards. In his last year, 1870, he won the gold medal and a scholarship for six years study in Rome. The prevailing art trend in St. Petersburg at the time was a kind of pseudo-classicism dealing with Greek and Roman themes. Steeped in this atmosphere, it was inevitable that the impressionable young Polish artist should also, in his search for truth and beauty, turn to the world of antiquity—to sunny Hellas and eternal Rome for inspiration. For thirty years of creative activity Siemiradzki remained faithful to his chosen field.

On his way to Italy, Siemiradzki stopped at Munich, then an international art center. Here he painted and exhibited *Roman Orgy*, a canvas that drew the attention of the Munich artistic world to the hitherto unknown young Pole. It was purchased by the heir to the Russian throne, the future Alexander III.

The year 1872 found Siemiradzki in Rome. His warm beauty-loving nature instantly responded to the charm of the Italian countryside, the azure blue of Italian skies, the aquamarine of Mediterranean waters, and the ruins of Roman temples gleaming in the hot Southern sun. Italy became Siemiradzki's second home. In his famous atelier on the Via Gaeti in Rome, Siemiradzki executed the huge paintings that won him the acclaim of Europe, while his home was always open to the Polish colony of exiles, artists and writers.

When summer came, Siemiradzki would of course take his Polish wife to his real home in Strzalkow, Poland, but when the leaves began to turn, he followed the birds South to the land of olives and orange trees.

Siemiradzki's first large work, *The Notorious Sinner*, was painted in 1872 and exhibited at the 1873 World Exposition in Vienna, in St. Petersburg and in Warsaw. The enthusiastic reception accorded by public and critics alike to this canvas depicting the meeting between Christ and the sinful Hetaera, among the columns of a beautiful temple, spurred the artist to greater effort. His striking use of light and fresh colors, his facile sense of composition lent themselves admirably to the creation of scenes of old Greek and Roman life. In this initial period Siemiradzki was also partial to early Christian themes such as *The Baptism of Christ the Lord*, *Entry of Christ into Jerusalem*, *The Last Supper*, *Christians Hiding in the Catacombs*. Always a most prolific painter, Siemi-



"TORCHES OF CHRISTIANITY"

by Henryk Siemiradzki



"CHRISTIAN DIRCE"—From the permanent collection of the Museum of Fine Arts in Warsaw.

by Henryk Siemiradzki

radzki produced between 1873 and 1878 fifteen other large paintings, the more important of which were *Elegy*, *Sale of Amulets*, *Shipwrecked*, and *The Vase or the Woman*. In these early years, Siemiradzki strove to perfect his technique in drawing and painting. Wishing to be accurate in his resurrection of the past, he spent long hours in research on old Roman dress, gems, architecture, etc.

The *Sale of Amulets* made the round of European salons and in 1876 found its way to the Universal Exhibition in America, where it received a gold medal. *Shipwrecked*, painted in warm colors and flooded with sunlight, was bought



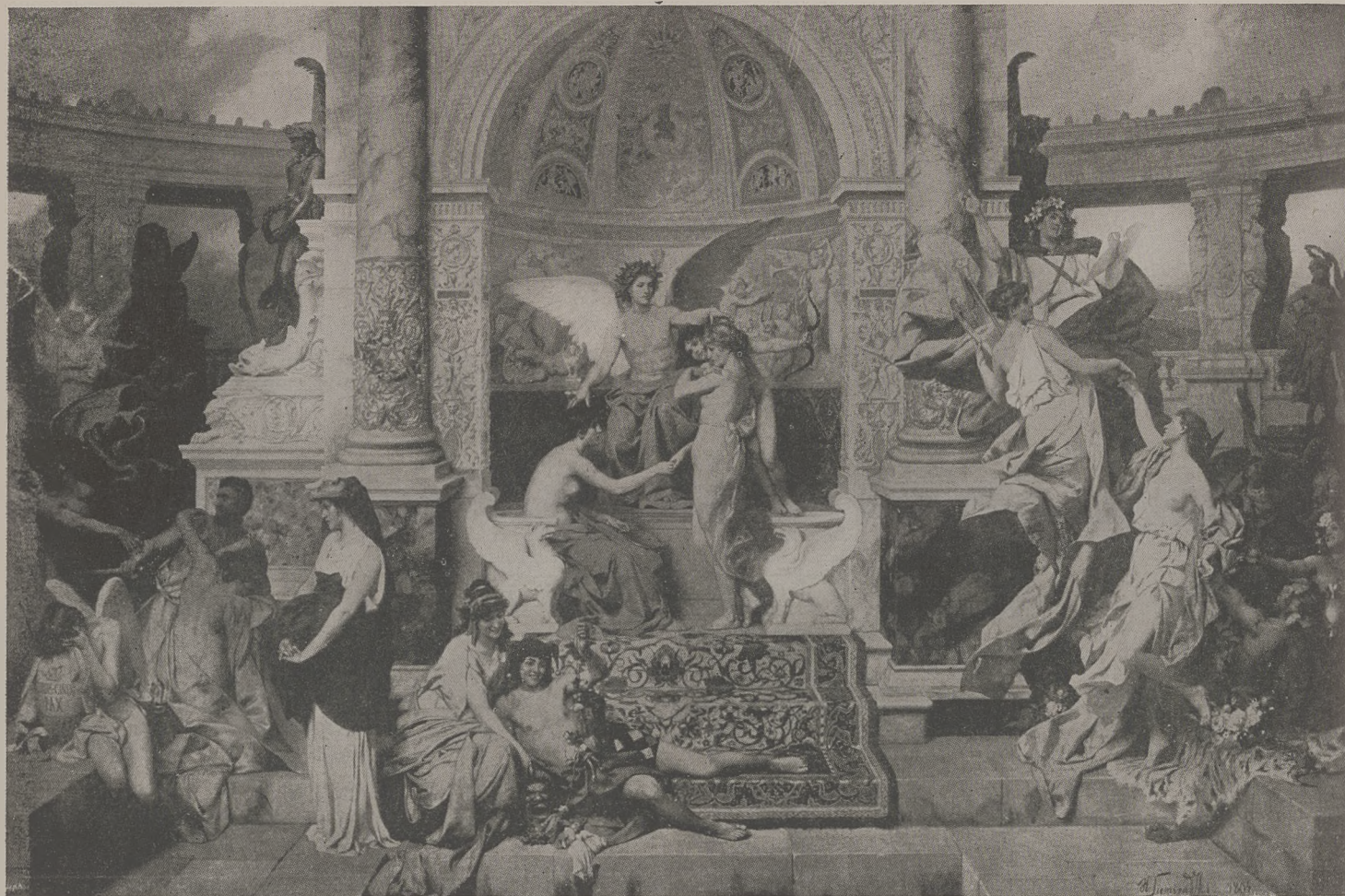
by Henryk Siemiradzki

"LIGHT AND DARKNESS"—A painted ceiling in Warsaw.

by a wealthy Swiss, who presented it to the Museum of Art in Lausanne. Several small paintings from this period, especially landscapes are of high artistic value and place Siemiradzki on a par with French landscapists and first among Italian landscapists.

Impressed by the beauty of southern nature, Siemiradzki showed the richly ornate homes of patricians in the Roman campagna. His art was not concerned with poverty or misery. It saw only spring and the bright hot sun, or dusk filled with the enchantment of revery, or a moonlit night and the beauty of Olympian life. The alive, light, almost transparent colors, the easy fluent lines, give an impression of peace,

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Curtain of National Theatre in Cracow.

by Henryk Siemiradzki

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a kind of delightful satiety bordering on sublime indifference.

Yet, dormant at the bottom of Siemiradzki's soul was something besides a cult of beauty and nature—there was another feeling, expressive and full of meaning that finally burst into indignant flame in the painting of the persecution of the early Christians by Nero: *Torches of Christianity*. The idea for this, his most famous painting, came to Siemiradzki in reading Tacitus and Suetonius. Both historians agree that Nero accused the Christians of burning Rome and as punishment ordered a group of men and women to be tied to stakes, swathed in straw and tarred canvas, then set fire to, in the presence of the Emperor and the assembled populace. For three years Siemiradzki had made sketches, collected types, studied architecture and read up his subject. Then, in 1875 he began work on this enormous painting and finished it in eighteen months. The giant canvas is strewn with more than one hundred different figures, each in a different pose. Masterfully woven together and betraying an amazing knowledge of the period, the result is both monumental and grand.

Nero in his litter, the blacks dressed in yellow, the Christian martyrs, the slaves awaiting the signal to set fire to the human torches and the throng of senators, philosophers, patricians, gladiators, dancers and street girls eagerly anticipating the spectacle or staring with fear at the horrible scene, people the canvas. Awaiting Nero's signal, the multitude amuses itself in conversation, flirtation, argument and dice playing and gives an excellent picture of Roman society in the declining years of the Empire. Technically, the painting is a masterpiece. Nero's litter with its realistic mother of pearl, gold ornaments and imperial eagles, the dimmed red-

dish porphyry and half yellowed green mould on the stones of the fountain, the weather-beaten marble, the faithful reproduction of architectural details, give evidence of the artist's technical perfection. All this, shining and gleaming with a thousand hues, mingles with the various shades of human bodies, from coal-black Libyans to the snow-white bosoms of Roman maidens, to form a compositional whole that cast a spell wherever exhibited.

In Rome the canvas was shown at the Academy of St. Luke with great success. In November, 1876, it was sent to Vienna and exhibited in the Kuenstlerhaus. In Berlin it received the gold medal and its author was elected to the Berlin Academy. Then followed Stockholm, Turin, St. Petersburg, where the Council of the Academy bestowed the title of Professor upon the Polish painter. The board of the famous Florentine gallery "degli Uffizi" commissioned him to paint a self-portrait for the collection of masters of all times and all nations.

In 1878, an Universal Exhibition was held in Paris. Siemiradzki sent his *Torches of Christianity* and *The Vase or the Woman*, a scene in the secluded villa of a Roman patrician who is shown making a difficult choice between a vase of high artistic and intrinsic value and a beautiful naked slave girl. These two paintings, so different in content, interpretation and composition, were most favorably received in Paris. Siemiradzki received the highest awards, the grand prix d'honneur, the gold medal and was given the Legion of Honor by the French Government.

On October 5, 1879, Cracow celebrated the restoration of the famous 14th century "Clothiers Hall." This date also marked the literary jubilee of the novelist, Kraszewski. Sie-
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TRAIL BLAZERS FOR INVASION

by Z. H. WACHSMAN*

This book is dedicated to the countless men and women—anonymous soldiers without uniform—who in all conquered countries are the most intrepid heroes of this war for humanity's survival.

THE AUTHOR.



POLAND is today the only country in blood-drenched Europe without a Quisling. The Germans started on the still warm body of murdered Poland to look for appeasers. Goering, however, who before the war had been Hitler's "good will" emissary to Poland, knew something of the real character of the Polish people and realized that no profit could be derived from a country in a permanent state of resistance and revolution.

The Germans made numerous attempts to find a Polish Quisling, and when all attempts definitely failed they unleashed a horrible wave of terror, answered by the Poles with immediate counter-terror. Since then there has been no respite on either side, nor will there be until complete victory crushes the mad masters of oppressed Europe.

Warsaw, an open city, surrendered only when its last supply of food was gone, all water, gas and electricity cut off, almost all its hospitals in ruins, and everything destroyed except the spirit of its people. Ten days previously the Mayor had said:

"... Transient victories and even the temporary occupation of a whole country do not decide the future. War is not ended by such triumphs. . . . The bombing of Warsaw will have a profound repercussion. The ruins will disappear, we shall rebuild them. Warsaw has been destroyed more than once. But the vital force of the nation is so strong that we shall be able to do the work of reconstruction rapidly and create monuments worthy of the nation."

Quickly and efficiently "the other war," on the Home Front in Poland, beginning with sabotage and passive resistance, developed into organized guerrilla warfare. The Polish Government set up in Angers, France, immediately took command of the underground resistance on the Home Front. It will probably remain a secret for the duration how the Government in London manages to keep in constant touch with an army without banners. Actually, the Nazis very seldom try to deny reliable reports released from time to time by the Government. More than that, when the Catholic Church in Poland was accused by the Germans of being "at the disposal of Polish bandits," Mussolini's papers in confirming this accusation, changed "bandits" into the "underground movement."

Although there is no end to the tale of silent heroism and sacrifice in all the European nations under Hitler's yoke, yet all are agreed that German terror elsewhere pales into insignificance beside what Poles in Poland have suffered from the armed, perverted maniacs of the Gestapo, especially trained in atrocity for Poland.

The Poles took up the challenge. The sudden death in mysterious circumstances of leading Nazis in Poland, was the answer to German atrocities and murder.

The Gestapo, forced to render account to German diplomats and army men, often blames a murder on the Polish underground. The underground usually repudiates any act for which it is not responsible and the Germans themselves prefer to believe an underground leaflet rather than an official Gestapo bulletin.

According to information reaching the Polish Government

in London, Polish guerrillas have been more than usually active of late. They are often armed with machine guns and automatic pistols. In a fight described by a Gestapo officer to the "Kurjer Krakowski," the Poles had 56 men killed. Even the German praised their courage. He said the Poles fought to the last man. When their ammunition was running low, they shut themselves in a house and continued firing until it was destroyed by fire. In the ruins the Germans found the remains of the last defenders, still holding guns in their charred fists.

Although the Germans have 40,000 men guarding the railroads between Warsaw and the Eastern front, sabotage continues on an increasing scale.

Since the beginning of the occupation, Polish saboteurs have destroyed more than 850 of the 2,000 locomotives in use on the Polish railways when the war started, and hardly a day passes that they do not succeed in derailling strongly guarded trains with supplies, ammunition or troops.

Secret underground publications made their first appearance in Poland within a few weeks of the occupation by German troops. At first they were small stencilled sheets, containing mainly brief items of news and patriotic slogans, but even before that time posters bearing the words "Long Live Poland" and "Long Live Liberty" could be seen in Warsaw, Cracow and other cities. When the underground publications appeared, they filled the gap created by the confiscation of radio receiving sets by the Gestapo. The most popular bulletin was "I listen to the English Radio." In November, 1939, the "Manifesto of Freedom," one of the broadsides giving the political platform of Polish Democracy, was issued. It was later reprinted in the United States. Throughout 1940, the Polish underground press grew steadily. By the end of the first twelve months of the war, more than a hundred secret periodicals had made their appearance, as well as many pamphlets and leaflets.

Despite all the efforts of the Gestapo, remarkably few underground papers have been discovered and suppressed, as no one ever betrays their location. A woman suspected of having knowledge of an underground printing press was recently arrested in Warsaw. She was tortured to death, but kept the secret.

The Germans set up their "*Schnellgericht*" right after the rape of Poland, and these "death-sentence automats" are about the most efficient administration in the country. However, the Germans in their vain efforts to crush the spirit of Poland, have tried by every other form of terror to intimidate and terrorize the Polish people. For the wrecking of a German troop train by undiscovered patriots, the Huns seized 150 innocent Polish civilians and hanged them on telegraph poles along the railway line. In Poland telegraph poles are 50 meters apart, thus the row of hanging corpses stretched for nearly five miles.

After this terrible hanging, sabotage on Polish railroads, especially those leading to the Russian front, grew to such an extent that the Germans were compelled to bring in almost three divisions of Brown and Black Shirts for the sole task of guarding the railroads. Almost nightly, bridges were blown up, land mines exploded while military trucks were moving eastward, and rails were loosened behind the backs of German sentries. The Germans now face the most tremendous railroad jam in Poland, carloads of badly needed supplies are dismantled, foodstuffs are rendered useless, oil tanks reach the front empty, with holes punctured "somewhere" on the road through Poland.

When Victory arises from underground, Poland's part in it will be far greater than is generally supposed. Yet Poland's task does not end there. Poland's struggle will then just begin.

* Condensed from "Trail Blazers for Invasion," by Z. H. Wachsmann. Frederick Ungar Publishing Company, New York, 1943.

"THE INDICTMENT OF A NATION"

(Continued from page 4)

taking" or "surpassing" something or somebody. It is that which has led him to "surpass" himself in a bad sense. He "must go always a little further," and, always going from bad to worse, he ends by going too far to be tolerable. Any one with sufficient self-assurance can turn the German people to the task of morally encircling themselves; and they are furious when the effects of their actions are not effaced by their words. Reality must be pro-German; if it is not, it must be coerced. War is always "imposed" on Germans. (It is indeed—by themselves.) They sincerely believe all their own battle-cries, for practical German thought has long been conscripted, and likes it.

No shifting sands of ballot-figures, on which English amateurs found their castles, affect the problem of German character. The origins of its recent manifestations are to be found in soil far deeper than inflation, unemployment and the superficial phenomena of the inter-war period. The old restlessness is one of those origins, despite the stolid exterior. You have only to look at the spontaneously subversive activities of Germans in all parts of the world. They simply must make a nuisance of themselves. Goethe recognized the barbarian in his countrymen by their inability to keep still and be receptive: they can't help *doing* something, even if it is bad. And good or bad, action or religion, the product must be German, because German is not only best but unique. "The Day of the Germans is to be the Harvest of All Time," a fashionable philosopher has said.

... Enough has been said to show that the German nation

not only can but must be indicted. Indeed the world most justly indicted it at the end of the last war. We spoke in the Treaty of Versailles of "the aggression by Germany." We did not talk of the aggression of the Kaiser or the Junkers. What an easy job we should have had if they alone had been responsible! But the horrors of war lasted four and a half years, because the German *nation* was in them up to the neck; and no one was fool enough to suppose anything else. The Germans made constant efforts to get the war-guilt clause abrogated; and I constantly opposed them, because I knew that abrogation would give them *carte blanche* for the next war that they were already planning. If we do not indict the whole, we shall fall to curing a part; and then Germany's age-long struggle against the Western heritage will soon be ended—in Germany's favor. With honorable and impotent exceptions I therefore and hereby indict the German nation, men and women, and now even adolescents, for the immeasurable misery that they have brought to the world. "Every German mother should pray to see the glint of battle when she first looks into her newborn baby's bright blue eyes." Thus has she prayed, and thus have her prayers been answered.

Germany is past seventy, and has become an habitual criminal by sheer mania for that verb. We are all anxious to become rather than to be, but we are all so sick of all that Germany deems becoming in politics, that we are going to force her to be, and *only* to be, so that she may let others be. We want a world-spirit but no German *Weltgeist*; we want a real policy but no German *Realpolitik*.

SIEMIRADZKI: POLISH PAINTER OF ANTIQUITY

(Continued from page 10)

miradzki came from Rome for the occasion. At the banquet in honor of Kraszewski, Siemiradzki rose and in a few words spontaneously offered his *Torches of Christianity* to be hung in the Clothiers Hall. In a flash the news spread over Cracow. Siemiradzki became a hero and a parade was improvised in his honor. Fired by his example, all the Polish artists in Cracow met the following day and decided to start a National Museum of Polish Art by contributing the best of their works.

Following the amazing success of *Torches of Christianity* Siemiradzki painted an altogether different work, *Dance Among Swords* (1880), showing a beautiful nude woman dancing among swords on a narrow path in the garden of a Roman villa overlooking a bay. The musicians playing for her and a group of Roman patricians watching her performance, furnish an unobtrusive background for the lithe figure of the dancer, caught in a difficult pose on her toes, with her back half turned. Serene and simple in its dramatic intensity, this painting is typical of Siemiradzki's "esthetic" period, which produced a galaxy of elegies, idyls, charming in color and sunny in mood, such as *Family Happiness*, *Night in Pompeii*, *Chasing the Butterfly*, *Girls Listening to a Flute*, etc.

Siemiradzki interrupted his painting of the sunny luxury of declining Rome by two colossal paintings of pagan Slavic customs: *The Victims of the Warriors of Swiatoslaw* and *The Burning of Rus's Body*.

Then he turned to serious religious paintings for churches in Warsaw, Cracow and St. Petersburg. But his talent found best expression in several decorative ceilings. *Light and Darkness*, done in 1883 for the Radziwill Palace in Warsaw, is especially striking.

In 1886 Siemiradzki departed from his custom of painting allegories or scenes from the distant past by executing in Poland his well-known work, *Chopin at the Home of the Radziwills*, which shows a private concert given at the home of the Polish magnate by the youthful Polish composer.

A year later a signal honor was conferred upon the Polish

painter—election to the French *Académie des Beaux Arts*.

Shortly afterwards, Siemiradzki returned to his first love—antiquity. In 1889 he painted his famous *Phryne in Eleusis*, depicting the festival to Poseidon at Eleusis by the sea, during which the celebrated Athenian Hetaera, Phryne, mistress of Praxiteles and his model for the *Aphrodite of Knidos*, is about to enter the water before she emerges nude as Venus from the sea.

When Cracow built its National Theatre, Siemiradzki painted the drop curtain, finishing it in one year (1894). The allegoric figures of Inspiration, Truth, Beauty, and Love, symbolic of art, occupy the center. Comedy, Tragedy, the struggle of Good and Evil are shown at the left, while at the right is seen Psyche freed from Lust by Music and Poetry. Its composition is simple, the allegory easy to understand, the play of colors so striking that people came from all Poland to look at the curtain.

In 1896 Siemiradzki produced his *Christian Dirce*, showing the punishment meted out to Roman women who turned Christian: A nude woman tied, like Dirce of mythology, to a wild bull, is dragged around the arena to the enjoyment of the crowd and Nero himself.

Siemiradzki's curtain for the Lwow Theatre, done in 1900, is more subdued, serious and mystical than that of Cracow. Perhaps he felt the end of his days approaching. It so happened that Siemiradzki's last works were also destined for Poland—allegories of lay and church music for the Warsaw Philharmonic.

When Henryk Siemiradzki died at Strzalkow in 1902, his body was brought to Warsaw and placed in the Church of the Holy Cross. Tens of thousands of men and women followed the coffin of an artist who had never given vent to outbursts of temperament, who had never uttered a word of jealousy, who had always been ready to help fellow artists and fellow Poles. Three years later, by the popular expression of an entire nation, Siemiradzki's remains were transferred to the Church on Skalka in Cracow, the burial ground for distinguished Poles.

"FOR OUR FREEDOM—AND FOR YOURS"

by CORPORAL ESTELLE GUTOWSKA SERFF

BEAUTIFUL Fort Oglethorpe, near Chattanooga, Tenn., the scene of one of the bloodiest battles of the Civil War, is now filled with the eager, vibrant women who have entered whole-heartedly into the service of their country. They are members of the Women's Army Corps, training here for wartime duty.

I am proud to belong to this vast army of volunteers, helping to bring this horrible war to a speedier end, and I have a very special reason for being here. Born in Poland I want to see the land of my birth free again and forever rid of the German plague. Desire to avenge their brutally ravished country burns fiercely in the heart of every true Pole. This, and a grim determination to help keep similar destruction from these shores have prompted many patriotic women of Polish descent to join the American Women's Army Corps. Here was our chance to join in the fight against our common enemy. Like the women of England, Russia, China and our Polish sisters who train on foreign soil, we are helping our men behind the front lines, doing every kind of war job women can possibly do.

One has to talk to Polish women who came to America before the war, to others who were caught in its horrible nightmare, but miraculously escaped, to realize how grateful they are to this country for its hospitality. Few escape the pitiless German net once they are caught in it, and they will never forget the horror their eyes have seen, but how eagerly they snatch any opportunity to serve, how glad they are to join the WACs. Others again know Poland only through their parents' stories—those tales of the "old country" which the old folks enjoy telling the younger generation. But even those who have never seen the land of their parents' birth, feel keenly the tragedy that has befallen it.

For we all remember those terrible days four years ago when the German Luftwaffe poured steel and fire on unprotected Polish towns, trained their cannon and machine guns and sent the crushing avalanche of their tanks against the unprepared men and women and their peaceful homes, while the whole democratic world stood aghast and waited in fearful anxiety to see if Poland would fight against the overwhelming odds or surrender. She was defeated but her very defeat was glorious and her spirit remained unconquerable.

Since that fateful day, practically all democratic nations have taken up arms to prevent Hitler from conquering the world and destroying all freedom and human ideals. The world of justice, of liberty, of equality and of the brotherhood of man was attacked by brute force which offered no substitute for the ideals to their victims. That is why those victims were prepared to fight to the bitter end.

Then far away to the East, in the land of the Rising Sun, a little yellow puppet pulled a few strings that set the great machine of destruction moving toward a new destination. Across the wide expanse of water, under a still and peaceful sky, to where people were still lost in slumber, the great steel birds swooped down, raining death and destruction upon Pearl Harbor. Another flaming page in American History.

What followed needs little comment



Photo by U. S. Army Signal Corps

Pvt. Loretta Wisniewski and Corp. Estelle Gutowska Serff, at work in the Third WAC Training Center at Fort Oglethorpe, Ga.



Photo by U. S. Army Signal Corps

Lt. Eunice Barzynski, daughter of Brigadier General Joseph E. Barzynski, Commanding General, Chicago Quartermaster Depot. Lt. Barzynski is stationed at the Third WAC Training Center, Fort Oglethorpe, Georgia.

here. Americans have always been a progressive and patriotic people. In the hour of great national emergency they responded as one man. Mobilization, production, planning and all other activities to win the war were started immediately and on a tremendous scale. Women as well as men have a part in this all-out war effort.

The nurses, the Red Cross volunteers, the women who assist in War Fund Drives, all are contributing valiantly to the winning of the war. But there was need for something more, something that would put women a step ahead in helping the men. So the Women's Auxiliary Army Corps was organized. The purpose of this military unit was to "bring about success in battle by replacing soldiers who are doing the housekeeping tasks of the Army. For each soldier at the front we must have more behind the lines to keep him clothed, fed, and supplied. It is the work of these soldiers behind the lines that the WACs do. Every woman who enlists saves a man from being drafted. A saving in time and manpower will be

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economic needs, and completely ignored the question of her military security.

Poland would be able to fulfill her historic mission in the great expanse to the east of Germany only on condition that the position of Gdansk (Danzig) ostensibly as a free city, but in reality as an agent of the German Reich and German intrigue, is abolished, and also that East Prussia should cease to be a Reich province constituting a place d'armes and sally-port against Poland and the lands east of Germany generally. If Gdansk (Danzig) and East Prussia are incorporated in Poland, the Polish-German frontier will be shortened from its present length of 1,263 miles to 785 miles. For purposes of comparison, it is worth pointing out that the German-French frontier is barely 210 miles long, and of this more than half consists of the deep and broad natural barrier of the Rhine.

In the southwest all considerations speak in favor of incorporating in Poland the other half of Upper Silesia, i.e., Opole Silesia, which has a preponderantly Polish population, but which after the 1921 plebiscite, carried out in conditions very adverse to Poland, was left to Germany.

The unification of these two parts of a highly industrialized province, which constitutes an organic whole with the neighboring Polish coalfields, is a prime condition of the necessary territorial consolidation of Poland and Czechoslovakia. The close co-operation of these two countries in all spheres will act as a brake on German expansion, and so materially contribute to a lasting peace in Central and South-eastern Europe, and, therefore, in Europe as a whole. Opole Silesia constitutes a projection of the menacing strategic wedge which is thrust between Poland and Czechoslovakia.

A further shortening of the Polish-German frontier will be necessary by straightening it as far as possible and by moving it westward in accordance with the interests of Poland's security, and especially the security of her ports.

It should be underlined that aggregations of Polish population are found also in other German provinces bordering Western Poland, namely in Silesian territory farther west, in the eastern part of Brandenburg as well as of Prussian Pomerania. These territories in various periods of their history either directly belonged to Poland or were under Polish cultural and political influence. Their Germanization is of a recent date and their population has similar customs and culture to that of Western Poland.

WOMEN IN POLISH CULTURE

(Continued from page 7)

manowski has been silenced. Polish women-pianists live in the most awful conditions. *Wanda Landowska* succeeded in escaping and is now charming America with her harpsichord.

Not less cruel was the fate of Polish actresses. The building of the Warsaw *Grand Opera* and of the *National Theatre* are a heap of ruins. The *Polish Theatre*, famous throughout Europe for its high artistic level and stage-settings, has been turned into a place of vulgar amusement for the Nazis and of depravation for Polish youth. But the names of the great scenic artists are remembered, the names of *Wisnowska*, *Marcello Palinska*, *Leszczynska*, *Siemiaszko*, *Solska*, *Wysocka*, and greatest of all, *Helena Modjeska*, so well known in the United States.

Invisible hands spread flowers upon their unforgotten graves. . . .

Hundreds of gifted Polish actresses work to day as wait-

resses or seamstresses, awaiting the ringing of the bell that will tell of the end of slavery and a new life for the Polish theatre.

All Poland's women wait for it in undying hope.

Locked are the meeting rooms of all women's organizations. Their archives and collections have been looted or destroyed. But the hearts of Polish women have remained faithful and inflexible. The Polish woman works underground, irreconcilable, militant and never despairing. She hopes for a new life after the victory she longs for and which, she has no doubt will bring a better and more beautiful world.

She will never surrender her ideals, her rights, her life experience.

Side by side with men she will resume her civic, social, scientific and artistic work, and build up a new life based upon social harmony and mutual respect of mankind and its values.

"FOR OUR FREEDOM — AND FOR YOURS"

(Continued from page 13)

thus occasioned, in placing women in jobs for which they have had civilian training, or for which they can be trained more quickly than men."

The duties of our women soldiers include all phases of office work, motor transport, radio photography, administration, cooking and baking. Then there are specialist courses where candidates receive further training to enable them to take over many responsible tasks in the air forces as parachute riggers, in ground crews, and in other branches, such as ciphering, signaling, photography—jobs where formerly able-bodied men had to be used.

We are all glad of the opportunity to serve this country, a country which is so generous to its adopted children. We women of Polish descent feel particular pride in belonging to this military unit. Many of our kinsmen and kinswomen lie buried beneath the ruins of Poland, but those who remain fight for their freedom at home and on all the battlefronts

of the world. We have a glorious tradition to inspire us: the tradition of Pulaski and Kosciuszko, who gave their lives for Freedom!

From the rustic villages of the Old World to a modern American Army camp is a far, far cry, but human ideals and aspirations are not measured by space or nationality or language. Freedom, justice and brotherhood link men the world over, and for the preservation of these ideals, men and women will fight and if need be give their lives. The great democracies cannot fail to win this war and free the smaller European countries from slavery and oppression. This hope is the bright torch that lights our difficult road to Victory.

The cover represents three members of the Polish Army in the Middle East carrying hand machine-guns.

Prime Minister Mikolajczyk on Poland's Fight for Freedom and Her Peace Aims

(Continued from page 2)

when today sacrifices made are being put forward as arguments for the appraisal of expected rewards, when in some quarters there is the tendency to give the right to participate in making decisions only to those able to support their decisions by armed power—it is my duty to remind public opinion of the contribution of my own country, of the sacrifices it made, of the part it played from the very first day of the war.

"The decision of the Moscow Conference to mete out justice to Germans guilty of crimes was received by my country with profound satisfaction. Our Government has been urged incessantly by underground Poland to take up this matter, and General Sikorski presented it to the International conference held at St. James' Palace in 1941.

"At this moment Poland's people are replying by sentences passed and executed on German criminals, to the increasing violations of international law and to the torturing of innocent human beings. The Poles are peace-loving people, the peaceful disposition of the peasants and workers, who form the nation's overwhelming majority, is everywhere recognized. What they desire most of all is to live in peace with their neighbors and the non-aggression pact with Russia unanimously ratified by all the parties of the Polish Parliament had always been faithfully observed, despite Germany's tempting offers.

"We were ready to forget the past, to co-operate peacefully with Soviet Russia and we continue to desire such collaboration. We Poles, always ready to shed our blood in the defense of our native land, have the utmost admiration for the Soviet army which so heroically defend their native soil.

"With regard to the future constitutional system of Poland our program is perfectly clear. The declarations made by Sikorski's government in December 1939 and in February 1942 unreservedly express the acceptance of democratic principles. In my first declaration made on behalf of the government and addressed to Poland's people I submitted to them our decision to proclaim, immediately after the country's liberation and the termination of hostilities, a general election in accordance with accepted democratic practice. The necessary legislation is already being prepared.

"Numerous advices received from Poland also expressed the country's determination to establish a democratic system in Poland. As recently as August 15th four main political parties in Poland, representing the absolute majority of the people and co-operating with the Government's plenipotentiary in Poland published their program which is identical with the democratic program and policy of the Polish Government in London.

"Underground Poland suffering and fighting is unanimous with us

on the future constitution of the country administered by a Government enjoying the wholehearted support of the people. Poland will continue to the end to fight on the side of her Allies, desiring peaceful collaboration with her neighbors. Poland will be a country of progress, liberty, equality of rights for all citizens, a Poland of social justice.

"Our country has welcomed with the greatest joy the common decisions to speed up the war and safeguard the world from new German aggression. The demand advanced by underground Poland for the return by Germany of territories rightly belonging to Poland is based on the anxiety to safeguard lasting peace, to disarm Germany and to secure for Poland and her neighbors, political, strategic and economic security and to preserve the world from a new war.

"While speaking on behalf of my motherland and its underground fighters with whom the Polish Government is most intimately bound and supported by the confidence of numerous Polish communities outside of Poland, I am sure that we Poles too have as good a right as possessed by every legal Government acting in defense of the interests of its country. My country has full confidence in the ideals by which the United Nations are bound together in this war and which cannot be modified either by the changing phases of the war nor by the fluctuating political circumstances and situations on the various fronts.

"That is why I believe that Poland will rise in full freedom to take her place among the nations of the world and participate in creative peaceful labors for a better, happier future of all humanity.

"I firmly believe that out of the untold sufferings of countless millions, out of the new brotherhood in arms of the United Nations, out of shattered ruins of towns and villages this time we shall be able to bring about a really new community of mankind.

"After the last war we failed in many respects but one great aim was achieved—the liberation of many enslaved nations which for a long time had been suffering cruel oppression. Our people will never forget this, they will always remember the sacrifice and the heroism of Britain's glorious dead. Their sons today are continuing the struggle of twenty-five years ago with the same unequalled gallantry, self-sacrifice and courage, adding new splendor and new glory to Great Britain's pages of history.

"I wish to pay a deep, respectful tribute to fathers and sons alike and to the whole British people, men and women, young and old, for their unyielding resolve and determination which they have shown on the seas, in the air, on the battlefields, on the farms, in the shipyards and factories, at a time when they stood alone in the breach with only blood, tears and sweat held out to them as a prospect by the greatest leader of our days—Mr. Churchill. It shall be the task of all of us to safeguard the achievements of the fathers, and to crown the sacrifices of the sons with a just and lasting peace."

KWAPINSKI HEADS POLISH DELEGATION TO RELIEF CONFERENCE

Mr. Jan Kwapinski, Deputy Prime Minister of Poland, is Chairman of the Polish delegation to the United Nations Relief and Rehabilitation Congress now meeting in Atlantic City. The designation of its second ranking member emphasizes the importance the Polish Government attaches to the conference.

Deputy Prime Minister of Poland since July, 1943, and Minister of Industry, Commerce and Shipping since March 16, 1942, Jan Kwapinski has long been one of the most prominent figures in Poland's labor and political movement. He is also Chairman of the Committee of the Polish Socialist Party in London, was Vice-Chairman of the Socialist Party Central Executive Committee and has served as President of the Farm Workers Union and Polish Trade Union Congress. In 1939, he was

elected Mayor of Lodz, Poland's largest industrial city, second only to Warsaw in population.

Born in Warsaw in 1885, son of a worker, his life reflects the turbulent history of the Polish patriotic revolutionary movement, to which he became attached in his teens. A steel worker in the Ostrowiec Works, he joined the Polish Socialist Party in 1902 and took an active role in the anti-Czarist uprisings of 1905. When the revolt and general strike failed, mass arrests were made throughout Russia and Poland. The Czarist police were especially severe in Ostrowiec, where Kwapinski had joined in setting up an "Ostrowiec Republic," that lasted only a few days.

In company with some of his comrades in the uprising, Kwapinski made his escape to Cracow, then in Austria. He went by way

of Zawichost, crossing the frozen Vistula on foot.

Assigned to a special school for training fighting squads of Polish revolutionaries. Kwapinski returned to Russian Poland in 1906 and took part in underground revolutionary activities. In December of that year, he helped in an attempt to execute the police chief of Lodz, who had been guilty of brutal persecution of Polish Socialists.

In 1907 he was arrested and sentenced to death, but his youth saved him, his sentence being commuted to 15 years hard labor. Transferred to Lomza Prison, one of the worst in Poland, he led a prisoners' rebellion in 1908. Caught, he was removed to the Orel Prison, where he remained until 1917, when he was freed by the Russian Revolution.

Back in Poland in 1918, he was

elected to the Central Committee of the Polish Socialist Party. During the next twenty years he was twice elected to the Sejm.

When the Soviets entered Poland, Kwapinski, who remained in Poland during both invasions, was deported to the Yakutsk region of Siberia. He was released after the signing of the Russian-Polish treaty in July, 1941, and subsequently became a member of the Polish Cabinet in London.

On his way to England in 1942, as a member of the Polish Government, his ship was torpedoed and sunk. He was rescued by an accompanying vessel, which was also sunk. Finally he arrived in London to take up his Cabinet duties on May 21, last year.

After Sikorski's death, he was appointed Deputy Prime Minister, retaining his post of Minister of Industry, Commerce and Shipping.

President Raczkiewicz's Broadcast to Poland On November 11th, Twenty-fifth Anniversary Of the Re-birth of Poland's Independence

A QUARTER of a century ago, Poland regained her independence after one hundred and twenty-three years of slavery. The victorious Western Powers restored independence to those nations which for long years had laid prostrate under foreign political regimes. Their independence was recognized as an act of historic justice, but to Poland independence was not just a gift. Here western political ideals agreed with the determination of the Polish nation which since the end of the 18th Century had been carrying on an armed and political struggle against her aggressors, from the time of Kosciuszko's insurrection to that of the Polish Legions formed in the first world war and of the Eastern Corps of the blue army in France.

The Polish nation never recognized the Partitions and deep-rooted in the public mind was the continuity of existence of our own Polish State, and the inalienable right of the Polish nation to independence. There is no doubt that this very public consciousness, combined as it was with a conviction of the creative value of Polish culture and Polish civilization, prevented the Polish nation from being completely swallowed up by the aggressors and was the reason why, the moment Poland was liberated, the process of merging her three partitioned parts took place extremely quickly.

The Polish State, reborn on November 11th, 1918, had as yet no fixed frontiers and it was necessary to fight for them while creating the framework of the State. We created a real State quickly enough. By November 14th provisional chief authorities were centered around Pilsudski—just released from a German prison—as the Chief of the State. On November 28th appeared a decree for democratic elections to a legal Sejm. On February 10th, 1919, the National Assembly convened. On the other hand, our struggle for frontiers lasted nearly two years. The Wielkopolska insurrection, the Silesian rising, the war with the Soviet Union were stages in the crystallization of our frontiers by force of arms.

They were recognized by a series of acts resulting from the Treaty of Versailles. The value of the recognition of our Eastern frontiers in 1923 by decision of the Council of Ambassadors and by the Government of the United States, was all the greater because they were laid down in the Treaty of Riga which established a friendly and close understanding with our Eastern neighbor Soviet-Russia.

We could not proceed with the peaceful reconstruction of Poland until 1921. Poland, enslaved for more than a hundred years, had been neglected in every respect by the partitioning Powers, while the Eastern front, which in the last war passed through Polish territory, had caused vast destruction. Thus the entire period up to the time the German invasion plunged us into another world war, was a period of great creative effort by the whole nation, and the work was done under most unfavorable conditions because between the two wars a great economic crisis lasted virtually all the time throughout the world. Despite these difficult conditions, the Polish State was able calmly to pursue its work during that period.

Germany's aggression interrupted the Polish nation's creative effort and plunged Poland into a slavery more cruel than before, because it is based on totalitarianism, a reversion to barbarism and the antithesis of Christianity. The anniversary of the restoration of our independence is being celebrated this year in the midst of our war effort, of sacrifices and suffering in our country occupied by the enemy, but under that occupation Poland has not succumbed to force raging throughout the length and breadth of her territory, from the Baltic to the Carpathians and Silesia, from Wilno and Lwow to Torun and Poznan, with Warsaw as the country's heart, the symbol of our unyielding resistance.

Our country is giving daily proof of its love of freedom, its scorn of death, its disregard of sacrifices. These heroic deeds mingle gloriously with the deeds of our airmen, of our navy and merchant marine which unceasingly play their part in keeping open the world's sea routes, they mingle gloriously with the deeds of our fighting Polish army ever ready to enter new battles.

If we compare Poland's situation in the present war with her situation a quarter of a century ago, we must realize that the sacrifices we have made in this war are immeasurably greater. We took part in the first war as a nation striving to attain its own Statehood, and we were forced to make immense sacrifices of blood serving in the armies of the partitioning Powers. Today Poland is taking part in the war as a sovereign State, Polish soldiers are fighting under our own national flag, and even though Poland is in the enemy's power, her chief State authorities exist, which not only safeguard the realization of our war aims, but maintain contact with those who are the expression of Poland's will.

Paramount among our war aims is the integrity of the Republic within those frontiers that were hers when Poland took up the war forced upon her by Germany. Next, that consideration be given to changes in our Western frontier, imperative for Poland's security and future world Peace. Those are the differences between Poland's international situation now and in 1918.

Victory towards which the United Nations are proceeding will not be easily won. Difficulties stand before us not only in achieving final victory, but mainly in arriving at a solution of political and economic problems. We are concerned not only in defeating the enemy, but in abolishing the false ideals under which he set out to conquer the world. We are confronted with the enormous task of calling to life a new international order which justly and wisely will solve the problems of security and of the rights of all free nations.

We are increasingly aware of the fact that world peace cannot be attained by military means alone, and that there is most urgent need for laws binding upon all nations to regulate relations between the great Powers and the other Countries of the World. We are also witnessing a profound process now starting throughout Europe, groaning under the German yoke. In all occupied countries there is an awakening to the need of cooperation with their neighbors, while in misery and misfortune a new European solidarity is being formed based upon the consciousness of our culture's dependence upon Christian ideals and upon the ideals of freedom in the development of individuals and groups wrought by centuries of European culture.

The present conflict is not only a terrible clash of arms, it is a turning point in the history of human thought. It is a fight for a new and just social order, firmly and permanently established on those ancient foundations of European culture which have given humanity imperishable values. It is a critical moment in which we fight for a better tomorrow, in which the unity of free nations must be born.

Poland can tell the world with a clear conscience that she took up the unequal fight in defence of Right and of our civilization, that she proposes to carry on that fight even after the war has ceased. She desires close and friendly cooperation with both her neighbors and other nations and to strengthen the ties binding her to Great Britain and the United States. We are inspired by the ideals of peace, order, friendship for all free nations of the world and we believe that we shall emerge from this bloody war not only as a firmly knit State striving for a better future, but as a State living more fully than ever before in Europe and in the World.